782 755 Then the sacrificer and his assistants eat the victim, but the patient does not partake of it.

782 751 753 The silent sacrifice, mand'moukou—also called "egg sacrifice," mand'gellé, because an egg is offered—is made in the following circumstances. Some diseases have the dismal faculty of talking like people. They call someone, who answers to his name thinking that a human being has called him. This is sufficient, he will fall ill and die.

The sorcerer decrees that such a disease threatens the village, and that a silent sacrifice is in order. The naba and the elders anxiously delegate one of the men among them to offer the sacrifice. On the following day in the morning, the appointed elder takes an egg, often also a kola nut and special roots, and follows the path which the disease would take if it came to the village. He walks in complete silence. When he reaches a certain point, he brings the egg close to his lips and tells it secretly that a disease threatens the village, and that if the disease tries to follow this path, the egg must stop it. Then he places the egg, kola nut, and roots upon the ground or buries them and retraces his steps. /94/ The egg, a chicken-to-be that cannot yet talk, is chosen as a symbol of the silence that must be observed to ward off the disease.

In the procedure called "bad sacrifice," the victim is not eaten by those present but left on the spot, where it rots or is eaten by vultures and hyenas. Any animal may be offered in this fashion, but the sorcerer alone may decide when the sacrifice is called for. It is usually performed to avert a general misfortune, for example, to ward off a contagious disease that will devour the animal and leave the people alone. The victim is sometimes abandoned alive and driven into the bush.

782 Anything may be offered in sacrifice if the sorcerer says so: kola nuts, cowries, the ashes of certain barks or roots, red stones, the inner fruit of the karite tree, etc. Chickens are the victims most commonly chosen, but sacrifices of goats and sheep are not uncommon. We have already mentioned the guinea hen as the sacrifice preferred by the kikirsi. The nabas are sometimes required to sacrifice cows or donkeys in certain cases. Some nabas, but not all, may sacrifice horses. Finally, even men were sacrificed in the old days. Certain tangamma [563] were greedy for human sacrifices, and the Peul were often used for this purpose. Natives with light skins tending to red, thus closer to [826] the color of ancestral spirits which are said to be white, were sacrificed to these spirits in preference to any others.

844 the child is washed in warm water and then placed on a mat in a sort of nest made with old skirt cloths and various bits of fabric. Then the woman is placed on the mat next to the child which can now be suckled. Let us note, however, one final ceremony. Before the
844 woman gives the breast, the child is washed in dolo, especially the
853 inside /253/ of the nose and the genitalia, for the Mossi, like the
●826 Bambara, are convinced that mother's milk has an injurious effect on these two parts of a child's anatomy. If the child, while suckling, should breathe in some milk through its nose, this would, it is said, cause the interior of the organ to rot. Likewise, were a few drops to fall on its genitalia, that part would suffer from it. The dolo prevents such lamentable accidents.

846 At the end of three days, the woman leaves the compound and goes to pay a call on the old women who helped her and to thank them. After two weeks or a month, she takes up her usual tasks.

The Mossi and Foulsé women of Yatenga carry their children on
854 the back after the fashion of other Sudanese women, holding them in a skirt cloth which they tie and knot up in front over the breasts.

851 Baptism. —No celebration takes place at birth. The child is bap-
553 tized about a month later. One of the older members of the family, other than the mother and father, chooses the name. In selecting it, the sponsor takes some event into account, whether important or unimportant, which occurred during the mother's pregnancy. If she was frightened by a horse, the child is named Oueyfo. If, by accident, she crushed a chicken to death, the newborn is called Noga. If a sacrifice was made for the expected child on a hill, he is named Tenga; if the sacrifice was made to a bastard mahogany tree, the child is called Kouka, etc.

551 Let us note that most Mossi proper names, male or female, are the names of vegetables, trees, animals, etc., that is, precisely those names with which an attempt was made to replace the traditional proper names in France in 1793.

Curiously enough, there are no family names. When one wants to pinpoint someone's individuality, one says, "So-and-So (here, the proper name), son of So-and-So (here, the father's proper name)." If there are two men with the same name in one compound, an agnomen will be used to distinguish them, for example, "Tenga the Big and Tenga the Small." As for the Mossi sondogo (pl., sondéré), which is the same as the Bambara diamou, this is a clan name (we shall return

11: Skinner E-5 (1955-1957) 1964
FA28 Mossi FA28

8. Cf. Marc, p. 156.
9. Cf. Fortes, pp. 258–71.
10. Skinner, "The Diffusion of Islam," pp. 659–69.
11. Tauxier, *Le Noir du Soudan*, pp. 585–86.
12. Dim Delobson, p. 205.
13. Crozat, p. 4820.
14. *Ibid.*, p. 4822.
15. *Ibid.*, p. 4835.
16. Binger, I, 452.
17. *Ibid.*, p. 456.
18. *Ibid.*, pp. 452–56.
19. Archives, Document 15G-190 (1897–98). Instructions left to Captain Scal by Destenave, June 1897.

CHAPTER NINE

1. Marc, p. 17.
2. Barth, III, 595. Although it is possible that the Wolof prince Bemoy did hear about the Mossi, he was mistaken about the name of their ruler. Interestingly enough, the title "Ogane" is not too dissimilar from Hogon, the title of head men among the Dogon (Habe or Kado) whom the Mossi had pushed into the hills of Bandiagara. Cf. Bascom, p. 24.
3. Barth, III, 606.
4. Bowdich, p. 180.
5. Dupuis, Appendix CVII.
6. Clapperton, II, 323.
7. Barth, III, 643–49. As cited earlier, Barth states that the Portuguese got reports about the Mossi in the year 1533 "from the wrong side, namely from Benin." This may not have been altogether "the wrong side," however, for Barth gives us data on caravans from Mossi country to Sansane Mango in Togoland that indicate how news about the Mossi might have traveled from the interior to Benin city in Nigeria.
8. Koelle, p. 6. Dixon, who seems to have been one of the few captured Mossi sold to the West, reports: "Mose is west of Gurma, east of Andemtenga, where a different language is spoken. Mose is also two days journey from Butmera, where the same language is spoken; four days from Bulega [Bolga tanga], the language still the same, and confederate with Kambonse, i.e. Asante; two days from Yaongo, with still the same language; six days from Bosanse which is at enmity with Mose and where people bore their lips, and often tie them together with grass, and whose language is different from Mose; four days from Busma also a different language, and in which country there is a very high mountain (Tanga) from which those who ascend never come back again [probably a reference to Plimpikou, the Mossi holy mountain]; three or four weeks from Kambonse, i.e. Asante. Kupeala is four days from Wardyga [Ouagadougou] the Mossi capital, whither the king of Asante often sent presents; and one month from Salak [Salaga], an Asante town, where they bring kola nuts."
9. Marc, p. 30.
10. Great Britain, Parliamentary papers xlvi, 1882.
11. The people of Nobere, Manga, and other districts surrounding Bere have traditions about Krause, who is remembered as the first white-skinned person ever seen in those parts. The color of his skin was attributed to the fact that, "like the fish," he had come out of the sea.
12. Krause, pp. 92 ff. Although there is no evidence to this effect in the literature, it appears certain that Mossi government officials knew of Krause's visit. They treated most travelers in the following manner: "After entering a town the party is given in charge of a man usually termed 'housemaster.' It is his duty to exercise surveillance over the action of the stranger and to report the result to the authorities. . . . The trader conducts his business through his 'housemaster,' who usually makes a handsome gain by acting as middleman (G. E. Ferguson, quoted in Wolfson, p. 199).